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From the Western Recorder.

OBLIGATIONS TO DUTY.

The signs of the times call for all the energies of the Christian Public. Is there to be found in this favoured region, a professed disciple of Jesus, whose heart is not alive to his duty, of rendering all the aid he can, in the use of his time, his talents and his property, in the cause of God and of souls? Will God, our Maker, yield up his glory for the pitiful offering which any are thinking to make after they have worn out their faculties in the pursuit of this world's goods? At such a crisis, their hard earned corruptible things will appear small, in comparison with one little messenger of mercy, which solicited at their hands a half-penny, only, to reward them with a hundred crowns of imperishable wealth, crowns that will shine with increasing glory forever, and ever. The Tract Society, I find, has such rewards to bestow; and when it appeals to you, Christian friends, with such facts, how can you satisfy your conscience in withholding your efforts in the promotion and extension of its benevolent designs. He who has put into operation the grand and noble machinery which is conveying the blessings of salvation to every abode of man, has evidently put the impress of his approbation upon the efforts of this Society. What might we not expect, should the efforts of Christians in this cause become commensurate with the ability which is given them to be faithful.

The Dairyman's Daughter, a tract of 28 pages, will cost you not quite three cents. This tract alone, has been blessed to the conversion of many. But we can come nearer home for facts. In this village, a few years since, the tract, "Without Holiness no man shall see the Lord," was evidently the means, in the hands of God, of commencing a revival, in which more than one hundred immortal souls were brought from the abodes of sin and wretchedness, into the light and liberty of the Gospel.—Now if you can be the instrument of procuring the salvation of souls at so cheap a rate—you that have thousand of dollars to spend for the fading enjoyments of earth, or to lay up for your children, depriving yourself and them of all that is valuable in eternity, how will you answer it in the day when the Lord will require it at your hands. The depository of tracts in this place, contains more than 200 different titles, besides a great variety of little books, suitable for children of all ages and capacities.* Shall it be told you, that notwithstanding this is the fact, and that notwithstanding we have long enjoyed a living ministry of no ordinary cast, there are yet multitudes groping in midnight darkness, as to any sense of their accountability to God?—that there are hundreds of children and youth who are profoundly ignorant, as to the existence of a never-dying soul within them, who are seemingly as destitute as the brutes that perish, of any concern for the future? and all this too, within the sound of the bells of the sanctuaries. If such facts will not arouse Christians to their duty in relation to the tract cause, nothing less than the groans of the damned will. Oh! ye friends of a bleeding Saviour, listen to the cry of the perishing, before the dreadful day of the Lord come, which will place them far, far beyond the reach of your efforts, and yourselves involved in the wretchedness of their doom.

A DISTRIBUTOR.

* There is a Depository of the American Tract Society in Lexington, kept by the Rev. John Ward.

"SABBATH BREAKING."

The Editor of the Christian Watchman, in noticing some recent violations of the 4th commandment, concludes with the following pertinent remark:—

"When it is remembered that Sabbath breaking has been the common crimes of the multitudes who have died on a gallows, and that these miserable criminals have left the world lamenting that their parents did not restrain them from the profanation of this sacred day;—when it is recollected too, that many *have ended life on this day*, overtaken in its violation *on parties of pleasure*, or in other acts of vice and wickedness;—the voice of Providence speaks audibly, and gives a most fearful sanction to the command from Heaven, "Remember the Sabbath day to keep it holy." The reverence of this day is one of the most powerful moral ligaments that bind us together in friendly Society. It says to us, there is a God, to whom we are accountable, who demands the homage of our hearts, and who requires of all, the practice and the mutual interchange of the social virtues."

INDIAN OBSERVATION.

It would be a pity not to preserve the following anecdote, which displays so much of that accuracy of observation which is known to be one of the characteristics of our red brethren in the west:—

"An Indian upon his return home to his hut one day, discovered that his venison, which had been hung up to dry, had been stolen. After taking observations on the spot, he set off in pursuit of the thief, whom he tracked through the woods. After going some distance, he met some persons of whom he inquired, if they had not seen a *little, old, white man*, with a *short gun*, and accompanied by a *small dog*, with a *bob tail?* They replied in the affirmative, and upon the Indian assuring them that the man thus described had stolen his venison, they desired to be informed how he was able to give such a minute description of a person he had not seen. The Indian answered thus: The thief I know is a *little* man, by his having made a pile of stones to stand upon, in order to reach the venison from the height I hung it, standing on the ground; that he is an *old* man, I know by his short steps, which I have traced over the dead leaves in the wood; and that he is a *white* man, I know by his turning out his toes which an Indian never does. His gun I know to be short, by the mark which the muzzle made by rubbing against the bark of the tree on which it leaned; that his dog is *small*, I know by his tracks, and that he has a *bob tail*, I discovered by the mark it made in the dust, where he was sitting at the time his master was taking down the meat."

GAMING.

A writer in the Louisiana Advertiser gives the following concise estimate of the expenses of the six gambling houses authorized by law in New Orleans, which, it is believed, falls short of the actual expenditures:

Six licences at 5000 dolls. each,	$30,000
Twenty four journeymen, that is, four to each bank, each $100 per month,	28,800
Boarding the same at 25 dolls. per month each,	7,200
Servants' hire, one to each bank, at $25 per month, including board,	1,800
House rent for each bank, not less than $100 per month,	7,200
Liquor to induce customers to play freely, for light and fuel, $2 50 per day for each bank,	5,475
	$80,475

This enormous sum, he adds, must be paid before the proprietors of these banks can realize any gain. The public is then taxed not less than 100,000 dollars for the benefit of about thirty individuals.

The Sabbath in Prussia.—Extract of a letter from a gentleman in Berlin, dated last February; given in the Christian Observer.

"The general absence of religious feeling in Berlin, so close to the cradle of the reformation, is truly astonishing. The majority of the shops are open on Sabbaths, as are all public offices; the mechanics likewise are all at work; no distinction is made in family arrangements; all the usual proceedings go on as on other days; balls are given, the theatres are open, and are crowded and warmed with stoves, while the churches are miserably empty, and dreadfully cold and damp."

SPEECH OF THE REV. J. S. CHRISTMAS,

Minister of the American Presbyterian Church in Montreal, at the late Anniversary of the Auxiliary Wesleyan Missionary Society in that city.

I rise, Mr. President, with peculiar pleasure, to move, "that this Society express its gratitude to Almighty God, for the success which has attended missionary exertions throughout the world; and particularly, for the present flourishing condition, and cheering prospects of the Wesleyan Missionary Society." The expression, "Missionary exertions throughout the world," involuntarily leads my mind backward along a stream of light—the only one that has ever shone upon our dark world—to Jesus Christ, himself an itinerant—the exemplar, and authority of all other Missionaries. Whether we survey Thomas in India, or Matthew in Egypt, or Bartholomew in Scythia, or John in Ephesus, or Paul in his circuit from Syria to Spain, it is still the Missionary that we behold. In after times, when Christian zeal was lacking in primitive knowledge, we meet with not a few instances of barbarous tribes, through missionary influence, bowing to the golden sceptre of the Prince of Peace. I do not, however, reckon among the triumphs of the Cross, those conversions which took place at the point of the sword, nor the exchange, which many nations made of a gloomy superstition, for the formalities of a splendid ritual, nor the success of the Jesuits in China, and Japan, who showed but little objection to amalgamate the temple, and the Church, provided it promoted their ascent to temporal grandeur. Turning from such scenes we cast our eyes upon the Waldenses, driven by the restless spirit of persecution, from their sequestered retirement amid the Alps, to scatter "the good seed of the kingdom," throughout Europe—upon Wickliff, the morning star of the Reformation, and Luther, and his coadjutors, as if by magic, within the space of a generation, breaking the fetters from half of Christendom. We turn to a little band, whose hearts God had touched, with your Wesley and our Whitefield at their head, nick named by their fellow-students at Oxford, "the Methodist Club," communicating an impulse to christian feeling, which I am persuaded shall not subside, till the whole world shall be evangelized. To this little fire, kindling so great a matter, are we to trace the accelerated advancements of the church, towards her millennial lustre. To this is owing more evangelism in the pulpit, more vigor in the exertions, more liberality in the contributions, and more union in the hearts of Christians. To this we must trace Missionary, Bible, Tract, and Sunday School Societies, the numerous offspring of God like charity, sending her rain of blessing on th just and the unjust. Among these institutions, the Wesleyan Missionary Society, in whose successes we are this evening met to rejoice, employs more misionaries, and expends a larger revenue, than any other Society in the world, supported by a single denomination. Your Missionaries are found in the Catholic parts of Ireland, so near the light of England, and yet involved in so deep a moral darkness. In France, once the garden spot of the church, they are clothing its long desolations with primitive verdure. They are found in Malta, an island, which Providence seems to have committed to British keeping, as the key, which shall finally unlock to Christianity, all the Levantine countries. They have visited the blood-consecrated summit of Calvary, whence the Gospel first took its westward flight. Beneath the burning sun of Ceylon, they are pointing the fainting people to the shadow of a great rock in a weary land. On the Peninsula of Hindostan, they are proclaiming the only living and true God, to the votaries of a gross and obscene idolatry. In South Africa, they have proved the efficacy of the Gospel, in raising the proverbially degraded to the dignity of civiled Christians, and many a Hottentot *Kraal* now smiles upon the landscape like a New-England or Scottish village. In the South Sea Islands, among some of which, by means of the London Missionary Society, God has done such wonders, they have already with the patience of hope, commenced the labour of love. To the lash driven slave of the West-Indies, they have proclaimed the glorious liberty of the free-born children of God. In the British Provinces of North-America, are many of its active labourers, with some of whom, I am happy on this occasion, to occupy this platform.

Nor do I less rejoice at its success, because it is a *Wesleyan* Missionary Society. Though we have each our peculiarities of creed, yet without any sacrifice of principle, in this cause, we may, and ought to be one. Our Missionaries when they meet on pagan ground, are one, and the sprinkler, and the plunger, coalesce on the banks of the Ganges. Christians have too long looked at each other askance, as it were, and have seen, perhaps only the *blind side* of their neighbours. Let them meet, and survey each other full in the face, till they see, and smile to see in each others countenances, the image of the same heavenly father, and let them assemble and dig a great hole—I care not if it be deep as the bottomless pit—and there let them bury old, proud Bigotry, and let every soul that loves the Lord Jesus cast in a spade-full of earth; and then, as we have a common enemy, let us rally around a common standard, and push the conquests of the Gospel to "the farthest verge of the green earth." The field is the world—nothing less than the whole world. Our work will not be done, so long as there is a human mind ignorant of its Creator, a human heart alienated from the Supremely perfect, a human knee bowed at the altar of Mammon, a human lip polluted with the drink-offering of Bacchus, or a human sacrifice devoted to the Moloch of superstition, "besmeared with infant's blood and parent's tears" The weapons of our warfare are not carnal, but spiritual, and therefore, mighty, through God, to the pulling down of strong holds.

The conversion of one soul, which raises a mortal to the skies, might bring an angel down. With what feelings then, shall we survey that immense multitude, numerous as the drops of morning dew, rescued from misery, by missionary exertion, ever since the ascending Redeemer said —"Go ye into all nations and preach the Gospel to every creature." But what could the Missionary do without the omnipotent energies of the Holy Ghost? As well might the sculptor think to breathe the breath of life into his cold marble, as we to convert a single soul. 'Tis choas all, till the spirit of God move on the face of the waters. Let then the honor be given to Almighty God, and that which heightens the raptures of angels, deepen the thankfulness of men. To the expression of gratitude, contained in the motion put into my hands, do I therefore add my most hearty *Amen*, and *let all the people say, Amen!*

ANECDOTE.

The Protestant Wife and Catholic Husband.

The following anecdote was communicated to the writer, by a gentleman who gave assurance of its being genuine. The force of it, however, does not depend on that circumstance; because the experiment may be easily made, if any one has a mind to descend to that mode of testing the sincerity of some professions of faith, which are very boldly made.

A protestant lady was married to a Catholic gentleman; who, notwithstanding his agreement to the contrary, soon after marriage began to harass his wife on the subject of religion. His efforts were commenced in this fashion: In her presence he wore a melancholy aspect, and frequently sighed, as though oppressed by some secret grief, which was consuming his spirits. The importunities of the lady, at length overcame his seeming purpose of keeping silence; and on one occasion, to the oft repeated question, "What is the matter?" he replied, "How can I be happy, when one so dear to me as you are, is out of the pale of the *Church*, and in a state of perdition?" This was the beginning of a series of most earnest efforts on the part of the husband, to convert the wife; not succeeding according to his wishes, he called in the assistance of the priest. The lady was driven by the arguments of the one, and the entreaties of the other, almost to her wit's end. At length not knowing what else to do, she affected a willingness to be reconciled to the church, and made only this condition, that she should be permitted to make the wafer, to be used in the sacrament, of which she was to partake. This was readily acceded to, and a day for the purpose appointed. At the time fixed upon, after the priest had said his prayers, and when he was just about to place the wafer on the tongue of the lady, after the usual manner, she interposed, by saying, "Stop, sir;—do you say that that wafer is no longer the substance which it was, but has been changed into the body and blood of our Saviour?" "There is no doubt of it, my daughter," replied the Priest—"It is no longer the substance which it was, but has been changed into the body and blood, the soul and divinity of our Redeemer: Come receive your Saviour, and be assured of salvation." "Not yet, (said the lady)—That I may judge of the sincerity of your words, I insist on your eating that wafer—but understand that it has arsenic in it! Now, if it is no more the substance which it was, it cannot hurt you, and I insist on your eating it." "I shall do no such thing"—said the Priest. "Why it cannot hurt you," said the lady, "as it is no longer the thing which it was; and I say, eat it." The Priest got into a violent passion; the husband turned him out of doors, and became a Protestant.

I shall make no comment on this story, but leave the application of it to the reader. *Theol. Rep.*

LIBERALITY.—From the Journal of the Episcopal Convention of Ohio, we learn that Mrs. Betsey Reed, of Putman, in that state, has recently given for the use of the Church 1000 acres of land lying on Alum Creek, Delaware county, leaving it to Bishop Chase to determine to what specific object the gift shall be applied. The Bishop has decided that one half

of the lands shall be the property of the Theological Seminary of that diocese, and the other half the property of St. James' Church, in the town of Zanesville.

PREMIUM FOR A TRACT

ON THE RUINOUS CONSEQUENCES OF GAMBLING.

The Committee of the American Tract Society, have the pleasure of announcing, that they have received another premium of fifty dollars, from a distinguished friend of the Society, to be awarded by the Publishing Committee, to the writer of the best Tract showing the "*Ruinous Consequences of Gambling;*" "an evil, says the benevolent donor, "which is increasing in many parts of our country to an alarming degree, especially in our large cities; one which leads to other habits and practices destructive of all respectability and usefulness in this life, and, if persisted in, will end in the destruction of both body and soul.

The tract must not exceed 16 pages in length, and must be presented on or before the *first day of October next.* The manuscript should be addressed to Mr. *William A. Hallock, Corresponding Secretary of the American Tract Society, 87 Nassau street, New-York;* and each accompanied by an envolope containing the name of the writer. No envelope will be opened, except the one accompanying the manuscript to which the premium is awarded. *N. Y. Obs.*

WYANDOTT MISSION.

A few years since the Wyandotts were as degraded and as savage as any of the Indian tribes that roam through our western wilderness; but by the blessing of God on the labours of the Methodist missionaries, a wonderful change has been wrought. Since the commencement of the mission 303 have been admitted to the church; and there are now 67 children in the school, [34 boys and 33 girls,] many of whom can write an excellent hand and read very well. In addition to the instruction in literature, the boys are taught agriculture and the girls are trained up in all branches of housewifery. The Rev. Mr. Gilruth, who has recently returned from a visit to the tribe, thus speaks of the mission.

N. Y. Obs.

During the last war, circumstances led me, by personal observation, to form some acquaintance with the situation of this people. I visited some of the principal families of the nation. Their habitations were truly miserable retreats from the inclemency of the weather. A few poles, tied together and covered with bark; or small logs, forming a little cabin, over which was laid some bark,—about and in which hung parts of the slaughtered game, often in a state more fit for the dunghill than the dwelling of any human creature—was the best and only habitation I discovered. Nor was agriculture in a better state among them. A few rods of ground, enclosed with some poles and brush, formed the principal farms which fell under my observation, one or two cases excepted But things now assume an appearance of improvement scarcely paralleled in the history of uncivilized men, in any period of the world. There are now many excellent hewed log-houses, with shingle roofs and brick chimneys; on entering which the visiter is often delighted with the cleanliness of the house and furniture. There are many farms of several acres each, handsomely enclosed with excellent rail fence, and well cultivated. The face of things in general wears an appearance of increasing industry and attention to the business of civilized life. This spirit of improvement is not confined to the Christian party; the whole nation may be said to have caught the fire of emulation in some degree. Many of the females appear, both at home and abroad, with a neatness and cleanliness that would not disgrace either town or country ladies. Many, both of men and women, have laid by the Indian dress, and assumed that of the whites. I may safely say, the most abject condition now found on the reservation may be compared, in many respects, with the best in 1813, without suffering by the comparison.

DEATH BED OF A CHRISTIAN WYANDOTT.

The Rev. Mr. Gilruth thus describes a death-bed scene which he witnessed on a recent visit to the Wyandotts:

During my stay at the mission, I had an opportunity of witnessing the power of the Gospel, on the approach of death, among this people. Sounegh-tee auh, an old Indian woman, being sick, brother Finley, (who administers to their bodies as well as souls.) was sent for—and, feeling disposed, I accompanied him. After travelling some miles we arrived at the cabin. Upon entering we found the poor woman in the last stage of a putrid sore throat, stretched upon a wretched bed, with all the signs of poverty and distress; an Indian woman, who waited on her as necessity required, was her only companion. On examination, brother Finley despaired of her life. Procuring an interpreter, he asked her if she loved God, and knew that God loved her? She answered, "Yes." He asked, "Have you peace in your mind?" She said, "Yes, my mind is perfectly at peace—there is no cloud—it is calm—it is all peace—." Said he, "Are you afraid to die?" She said, "No; I have no fear of death." "If you do die," said he, "do you believe that the Lord Jesus will take you to himself?" She replied, "I have no doubt of it." Brother Finley then pointing to me, said, "This is a preacher; do you wish him to pray with you?" She bowed her head, and said, "Yes;" and while I addressed the throne of grace, she was distinctly heard engaged with God in prayer Her disease now appeared every moment to gain upon her strength; it was with difficulty she could be understood; but her reason remained entire, and she manifested the utmost confidence in God. We retired from the bed side of this dying Indian woman, filled with a sense of the goodness of God. Oh, how little do the proud and the gay ones of the earth, know of the enjoyments which mingle with the tears that the Christian sheds over the couch of the dying saint! About an hour afterwards she left the world, full of the hopes of immortal glory."

TREATMEMT OF INDIANS.

Bishop Chase, of Ohio, has now under his care six promising young Mohawk Indians, who are preparing for admission into the Episcopal College recently established in that state. The government of the U. States, much to its credit, contributes for the support of each of these youth $100 per annum. The whole sum expended by the U. S government in the support of schools among the Indians, we believe exceeds $10,000 annually, and the whole number of pupils is between 1 and 2,000.

From the papers we learn that not less than 2,500 Indians were lately collected at Malden, in Upper Canada, to receive the annual presents from the British government, the proceeds of which were expended chiefly in rum; the usual scenes of drunkenness and fighting took place, and several outrages were committed on the return of the Indians to the Michigan Territory.

We have presented the conduct of the two governments in contrast, for the purpose of inquiring of our English and Canadian friends, if nothing can be done to remove the stigma which rests upon the British name in consequence of the abuse to which we have above referred. With the enlarged and liberal views which at present prevail among British statesmen, will it not be easy for the friends of humanity, by a mere representation of the case, to procure the abolition of this narrow and wretched policy. *N. Y. Obs.*

NATIONAL PREACHER.

The August number of this publication contains a discourse by the editor, Rev. Austin Dickinson, of New-York. Subject—The sufferings of Christ. Text—Luke xxiv. 26. "Ought not Christ to have suffered these things and to enter into His glory!" The following is from the concluding part.—Speaking of the great propriety of frequently commemorating the dying of the Lord Jesus, he says:

"We think it proper, in a suitable manner, to commemorate great names, and great events. The noblest feelings of our nature are thus improved. And frozen be the heart that would withhold due respect from the illustrious dead! Well then, here is "a Name that is above every name that is named." Here is One, who, "by the offering of Himself," has released millions from the bondage of Satan, and from the pains of the second death; and raised them to the "liberty of the sons of God." Here is an Event, the blessed influence of which is now felt in both worlds, and will extend for ever. Here is the consummation of a Treaty, which binds together the Heavens and the Earth—which restores man to communion with his Maker—which breaks forever the power of Satan—which unites in one grand Confederacy the wise and good of all ages, all nations, and all worlds: and which acknowledges the SUPREMACY OF HIM, "whose Right it is to reign over all." In comparison with this Name and this Event, then, let names of Patriots and venerated Statesmen be forgotten—Let the ever memorable day of a Nation's birth be commemorated no more: But O, let the great Sacrifice of Him, who conquered Death and Hell, and reconciled Earth and Heaven, be often commemorated. Let these sacred memorials "show forth the Lord's death, till he come."

DEVOTION IN CHILDHOOD.

Christian parents hear their children *say* their prayers, but do not always teach them to *pray*. Children over six years of age, may be taught the important duty of secret prayer. As first impressions never fade away, how interested should parents be to form an early habit of devotion in their offspring. This habit will not become a mere form. No one will long persevere in private devotions from habit only. In Scotland it is not unfrequent for parents to ask their children regularly "if they have been by themselves," meaning, to make an extemporaneous prayer. When youth learn, by experience, the nature of prayer, they will take a more lively interest in family and church devotions.

THE
Luminary.

LEXINGTON:
WEDNESDAY, SEPT. 20, 1826.

REVIVAL

Extract of a letter from a lady in New-Hampshire, to her sister in this place dated

"*Orford, July 11th*, 1826.

"We have had a little revival of religion in this place. Perhaps nearly 100 in both societies in this town, have been brought to rejoice in their Saviour. And although we have no Baptist church here, and this revival is in the Congregational societies, yet we felt rejoiced. We had meetings every day, and very feeling ones. It seemed as if the Lord was indeed in this place."

PLAGIARISM.

The following Essay, on *Christian Conversation*, was sent us in manuscript, as an original production; and it was nearly all put in type, before it was discovered that it was taken, with a few slight alterations, from the Beauties of the Evangelical Magazine, vol. 2, p. p. 192—5.

CHRISTIAN CONVERSATION.

Let your speech be always with grace, seasoned with salt.—*Colossians* iv. 6.

When we contemplate the dignity and importance of the christian character considered in its relation to Christ our living head from whom all its glory, and all its excellency are derived; we are constrained to acknowledge, that it ought to be the peculiar care of every believer in Jesus, to act in all points, consistently with the high rank to which he is exalted, and to maintain his intrinsic importance in the eyes of an observing world. We do not mean by this, that he should behave with supercilious disdain, or forbidding reserve towards those who are not partakers of the privileges he enjoys; for a disposition of this kind, is so very different, by whomsoever manifested, from real dignity, or true greatness, that it is the true characteristic of a little mind, and will always draw merited contempt, instead of respect upon its possessor. Far, very far, be such a spirit from the followers of a meek and lowly Saviour; rather let them study by their lives and conversation, to convince all men, that the religion of the gospel, is a religion of universal love, and unbounded benevolence, and that although the errors or the wickedness of men, may sometimes have concealed her beauties under the mask of gloomy superstition, yet she is, when viewed in her simple undisguised form, altogether lovely, every feature amiable, and she herself entirely worthy of the honour of commanding and obtaining the love and admiration of every rational, intelligent and immortal being.

It was with this last view, the apostle gave to his Colossian converts, the advice of my motto:—perhaps the word "grace" in this connection, may bear a double acceptation: it may, very probably, primarily refer to the *grace* of God, and signify, that this should form a part, a conspicuous part of every christian's conversation; that we should delight to talk of that wonderful love that has rescued us from the bondage of sin, and brought us into the glorious liberty of the sons of God." To the exalted honours of being made "kings and priests," "heirs of God, and joint heirs with Christ." That it should be our chief delight, the most earnest desire of our souls, and the aim of our tongues, to bring others to taste and see that the Lord is good, that he is the only source of real pleasure; and to persuade them to serve that master, whose yoke we knew to be easy, and whose service we find perfect freedom. But it may also imply that our speech should be graceful in the common acceptation of the term. Never affecting nor indulging that sour austerity, nor cynical moroseness, which cannot fail to disgust, but conforming to the social habits, and innocent cheerfulness of civilized life, and thus mixing the law of kindness, and the mildness of affability with the precepts we inculcate be the more easily enabled, by conciliating the affections, to subserve the immortal interests of those with whom we associate. Religion is by no means an enemy to the *charms* of *eloquence*, or the delicate *refinements* of *true politeness*. I will venture to assert, that this life can afford no enjoyment (communion with God excepted) that can surpass, and few that can equal, the society and conversation of a social circle of christians, where the first is secured by a cultivated mind, and the second flowing spontaneously from that love of God, which, shed abroad in their hearts, causes them to love each other, with pure hearts, fervently.

But lest some of the preceding remarks, should be thought by any to give a sanction to trifling or useless discourse, we hasten to the latter part of the apostolic injunction, "let your speech be seasoned with salt. "To enter more fully into the meaning of this expression, it may not be amiss, to notice a few of the most useful qualities of salt. And first it is calculated to give a pleasing relish to our food, and render it more savoury and delightful to our palate, as well as nourishing to our body.

Now the natural appetite of every renewed person, is in a greater or less degree, spiritualized and refined; and fitted to receive its only, or chief enjoyment, from spiritual and divine things, and this hungering and thirsting after righteousness (Mat. v. 6.) will increase the more it is gratified. Surely, then, this verse intimates to us, that we ought to feed this desire of the soul in ourselves and others, by dwelling on such topics as are most full of the savour of religion; and highly seasoned (if the expression is allowable) with gospel truth and vital piety, and whilst we shall thus be feasting, we shall also be strengthening ourselves in the divine life. We are admonished "to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." That we shall increase in the knowledge of that, (whatsoever it is) which we study and dwell on with pleasure, is self-evident; thus then, so long as we find that our growth in grace is to be commensurate with our knowledge of the Saviour, have we not the fullest assurance that whilst thus employed we shall 'go forth, and grow as the calves of the stall."

Again, another distinguishing property of this invaluable article is, that it preserves from corruption; and does not the figure here used by the Apostle imply, that the conversation of christians should have the tendency of keeping themselves and their connections from falling into the follies, vices and allurements of the world, and from being tainted with "the corruptions which are therein through lust." Would it not be our wisdom, my dear fellow travellers to Zion, to endeavour daily to fix our attention, and engage our minds on those things which may more and more draw off our minds and affections, *from earthly*, and place them upon *heavenly* objects, and to be continually seeking a greater proficiency in the language of that country, wherein we hope to have an eternal inheritance, purchased for us, not with silver and gold, but with the precious blood of Jesus Christ.

It may, however, by way of caution, be remarked, that although the conversation of the christian should be such in all companies, as to adorn the doctrines of God his Saviour, and distinguish him from the triflers of the world yet the more experimental parts of religion are not to be introduced promiscuously in every place and all company into which the affairs of life may call him, but should be brought forward in their proper season, chiefly when a society of believers having met together, and shut out the world and all its little concerns, are, or ought to be employed in magnifying their beloved Lord, and relating to each other what he has done for their souls.

That in such company, and at such times, unprofitable discourse should ever be countenanced; can never be sufficiently lamented—and surely we may without offence to any observe, that it behoves every christian to be especially careful that the joy such meetings are calculated to inspire, be not suffered to degenerate into levity; this watchfulness is necessary from the proneness of our natures to those things which are of an earthly character, and unworthy of the christian's regard.

Suffer the word of exhortation, brethren, and no longer permit the state of your crops, your merchandize, trade, or any earthly object, to absorb your attention, and thwart your peace, but oh! act worthy of the character of a follower of him who spake as never man spake.

FOREIGN NEWS.

By an arrival at Philadelphia, London papers have been received to the 24th of July. *N. Y. Obs.*

DISTRESS IN ENGLAND.—The manufacturing Districts in England still continue in a state of great distress More than 9,000 Spitalfield weavers it is said, are dependent on the public for support. The king had given an additional 1000 pounds Secret meetings continued to be held, but no serious consequences were apprehended. In London printing is absolutely at a stand. A very eminent printer there, who employed 11 readers, finds one sufficient to carry on his business at present. In another office, where eight or nine presses were kept going, there is nobody employed but a foreman and two or three apprentices.

DISTRESS IN SCOTLAND.—In Scotland, the manufacturers suffer perhaps even more than in England. In the town of Maybole, which contains only 3000 inhabitants, 1763 were out of employment. No branch of trade was suffering more than that of printing.

DISTRESS IN IRELAND.—The distress in Ireland is not confined to the poor weavers; men who have passed through a long life with honor to themselves, are obliged to yield to the heavy pressure of the times. Mr. Alexander, one of the most extensive millers in Ireland, has stopped payment; and a house in Dublin which had for several years ranked among the most respectable in the city, had stopped for nearly 200,000 pounds.

DISTRESS IN SWEDEN.—A Stockholm article of the 4th of July states that a new and threatening fire in the forests had broken out in the vicinity of that capital. In fact, almost all the provinces of Sweden have been visited by such fires. In addition to this, the entire failure of the corn and the hay, not only threatens the farmers with total ruin, but will be very injurious to all branches of the mining department, as it will make the price of carriage much higher.

ST. THOMAS.—Captain Humphreys, of the schr. General Jackson, arrived on Sabbath, in 26 days from St Thomas, states, that several attempts have been made to set fire to the town supposed to be on the part of the negroes, with an intention to revolt; it had excited much alarm among the inhabitants, a considerable portion of whom had been under arms for several days and nights. The death of Messrs. Adams and Jefferson reached St. Thomas on the 4th inst.; all the American, and several Colombian vessels then in port, hoisted their colours half mast, and minute guns were fired at noon.—*Inquirer.*

LATEST FROM RIO JANEIRO.—By an arrival at Norfolk, in 53 days from Rio Janeiro, accounts have been received of a battle on the border of the Province of Rio Grande, between the Patriots of the Banda Oriental, and the Brazilians, in which the latter were defeated with the loss of 400 men in killed, wounded and prisoners, and all their baggage and military stores.

THE GREEKS.

The continental journals are filled with accounts from Greece of the most unfavourable nature of the state of affairs in the Morea, which Ibrahim Pacha seems to traverse with scarcely the most trifling opposition.

London, July 20.

The following trait of heroism in a Greek female, is from the pen of a correspondent in the Levant:—"A young woman of Missolonghi and her brother quitted that place, and fighting their way through the ranks of the Turks, succeeded in reaching the mountains. Upon arriving there, the young man, overwhelmed by the effort and weight of his arms, sunk down and could go no further. At

that moment a Turkish horseman came up, with his sabre in his hand. The young woman seized her brother's pistol, shot the Turk, took his horse, and after assisting her brother to mount it, conveyed him to Salona From thence she went to Napoli di Romania, to sell the horse, in order to buy food and medicine for her brother."—*English paper.*

Fire at Liverpool.—A fire broke out at Liverpool on the 8th of July at noon, in a cotton store-house. The estimates of the loss vary, the lowest £150 000 sterling, nearly two thirds of which were insured. The houses of Aspinall, Rankin & Co. Joseph Leigh, Rilley, Fletcher, and many others have suffered by this fire. 25.000 bags of cotton were destroyed, valued at from 20 to 25,000 pounds, and ships apparel to the value of 10,000 pounds.

ATLANTIC AND PACIFIC CANAL.—About a year since, the government of Central America invited the capitalists of Europe and the United States, to offer proposals for the formation of a navigable communication for ships from the Atlantic to the Pacific Ocean through their territories. In accordance with this invitation, several companies have been formed, and have presented their claims. We are happy, however, to learn, that after duly weighing the various propositions, the Central American government concluded on the 17th of June last, to grant the privilege of executing this important improvement to A. H. Palmer, Esq. and others, of this city. The contemplated route commences at the mouth of the St. John, and proceeds up that river to Lake Nicaragua, from the western extremity of which, a canal of about 17 miles in length, and requiring a lockage of 200 feet must be cut, to the Pacific. The company, it is said, have the right of toll, and the privilege of an exclusive navigation for 20 years The work must be completed in 18 months, and will be commenced with 6,000 men from this country. *N. Y. Obs.*

We regret to learn that intelligence has been received at the State Department, of the death of Mr. Anderson, our Minister to Colombia He died at Carthagena, on the 24th of July, on his way to Panama, as one of the Commissioners to the great American Congress.—*Nat Int.*

Letters from Lima, (Peru, S. A.) state that "President Bolivar has entered into a marriage covenant with Miss Hart of Saybrook, Ct. sister of the Lady of Commodore Hull of the Frigate United States. Miss Hart accompanied her sister on her present cruise in the Frigate."

FIRE IN AUGUSTA.—A tremendous fire took place in Augusta, Geo. on the 9th inst The cotton ware house occupied by Edward Camfield and Co. (formerly by John Burton) was struck with lightning at about 10, and at 11, the warehouse, together with about 2100 bales of cotton, were entirely consumed. About 50 bales of cotton was all that could be saved.

Distressing Occurrence.—A party of ladies were walking for pleasure on the bank at Hoboken, near New York, on Thursday of last week. Two of the party, very imprudently, went into the river to bathe, while the others remained in sight as protectors The two ladies, while descending into the river hand-in hand, suddenly stepped into deep water, and immediately sunk to rise no more. The terror and distress of their companions attracted the notice of some persons in a boat at no great distance, who repaired to the spot, and after some time spent in searching, succeeded in finding the bodies: the spark of life, however, was extinct.—They were immediately taken, with their distressed friends, to Brooklyn, where it was said they all belonged.—*N. Y. pap.*

Quick Work.—We have a boy in the office, who set up in about 12 hours, one day last week, the type which fill a page of this paper. There are about what printers call 13.000 m's in a page; which, considering he has not been at the business but about 19 months, is highly creditable to his activity, and we publish this to stimulate others to follow his example It may be proper to mention, that the matter was free from errors, not a single doublet, and but a few turned letters.—*N. Y. Repub.*

A Year's Business.—Thirty-nine thousand eight hundred and twelve barrels of flour were manufactured at Mr. Ely's mills, in Rochester, N. Y. during the twelve months ending on the 9th *Aug.* Mr. E., at our request, has obligingly furnished us with this statement, and we publish it for the information of those numerous visitors to our extensive and flourishing establishments. We presume that the quantity of flour made at the several mills in the village the last year, is not less than 150,000 barrels.

Productive Plan.—The Church Missionary Society lately received nearly 1800 dollars, as the produce of a public sale of Ladies' work. The money was appropriated to the Society's India Female Education fund.

South Sea Islands.—There are twenty-one islands in these seas in which there are no idolaters remaining; and the deputation of the London Missionary Society state that "the inhabitants of those islands are the most universally and consistently Christian of any people upon the face of the earth"

The Commissioners for building new churches in England, have reported, that they have determined on, and made provision for the erection of one hundred and sixty five churches and chapels, of which sixty-four are finished, and have been, or are ready to be consecrated. The number of persons accommodated in the churches which are finished, is 99.478, including 55,033 free seats, to be appropriated to the use of the poor The amount already expended under the commission is £777, 200.—*D. Adv.*

MR. HERBERT B. ELDER, who lately died in Petersburg, Va. has left 20 slaves to be transported as free men, by the first opportunity, to the Colony in Liberia.

It is with great pleasure we add, that MR. HENRY ROBERTSON, late of Hampton, Va. has left seven slaves free, with a legacy of fifty dollars for each, to aid their removal and comfortable settlement in Africa. These are gratifying indications of an increasing disposition to afford to those now excluded from the benefits of our Institution, a share in the blessings of African Colonization.
African Repos.

Rhode Island Salaries.—The governor has $400. The lieutenant governor $200. The supreme court of Rhode Island consists of five judges. The chief justice receives $250 per year from the treasury. His associates receive $200 each.

NEW SHOEMAKING ESTABLISHMENT. —*Upper leather*, the mouth of a hard drinker, for that never lets in water. —*Soles*, the slanderer's tongue, for that never wears out—and *seams*, the hatred of the wicked, for that is lasting as life.

Education—It is a companion which no misfortune can depress; no crime can destroy; no memory can alienate; no despotism enslave At home, a friend; abroad, an introduction; in solitude a solace, and in society, an ornament. It chastens vice; it guides virtue; it gives at once grace and government to genius; without it, what is *Man?* A splendid slave; a reasonable savage, vascillating between the dignity of an intelligence derived from God, and the degradation of passion participated with brutes.

CHRISTIAN TRIALS.

Christians must expect trials in this life. This truth was exemplified in an anecdote related by one of the speakers at the meeting of Sabbath School Teachers last Monday evening, as follows:—The venerable and good Bishop Latimer, had occasion in the course of a journey, to call at the dwelling of a man on whose head the snows of seventy years were gathered: "Sir," said this man to the Bishop, "in the course of my long life I never have experienced one cross" "Well then," replied the good Bishop, "give me my horse, for I am sure that God cannot be in the house where a single trial has not been known."—*Philad.*

EARLY RISING.

Young Ladies! would you improve your minds?—know that the morning is the best time to study. Would you improve your beauty?—know that the morning air is the best cosmetic. Would you enjoy pleasure without alloy?—know that the sun rising from its yellow couch, presents one of the most sublime and beautiful scenes in nature. Would you delight your eyes and regale your olfactories?—know that flowers are clad in their best attire, and send forth the sweetest perfumes in the morning Finally, would you attend a morning school?—get up at 4 o'clock.

THE DANGERS OF YOUNG CHRISTIANS.

Be watchful: Many eyes are upon you Satan envies you Oh! he hates to see any persons, especially young persons, walking very closely with God. So far as he is permitted, he will spread snares for your feet every hour; he desires to have you, "that he may sift you as wheat." Further, the world observes you; many would rejoice at your halting; and a little thing in you would give them more pleasure and advantage in opposing the truth, than a greater slip in some others who are content to plod on in the common way. Nay, it is well if there are not some, even among yourselves, professors and members, who would be glad to see you brought down to a level with themselves, since they persuade themselves to join and imitate you. These things you know without my telling you, and I do not mention them to discourage you. No, were every leaf upon the trees, and every blade of grass a sworn enemy to our souls, we are safe under the shadow of our great Rock: the blessing is his, and he will not withhold it; but the appointed means are our wisdom and happiness to be found waiting on him in the use of them.

EXTRACT FROM SOUTHEY'S LIFE OF WESLEY.

I fear, wherever riches have increased, the essence of religion has decreased in the same proportion. Therefore I do not see how it is possible, in the nature of things, for any revival of true religion to continue long; for religion must necessarily produce both industry and frugality, and these cannot but produce riches. But as riches increase so will pride, anger, and love of the world in all its branches. So, although the form of religion remains, the spirit is swiftly vanishing away. Is there no way to prevent this—this continual decay of pure religion? We ought not to prevent people from being diligent and frugal; we *must* exhort all Christians to gain all they can, and to save all they can, that is, in effect to grow rich. What way, then, can we take, that our money may not sink us to the nethermost hell? There is one way, and there is no other under heaven. If those who *gain* all they can, and *save* all they can, will likewise *give* all they can, then the more they gain the more they grow in grace, and the more treasure they will lay up in heaven.

Wesley had a heart to practise the advice which he gave. He dwelt upon it with great earnestness in one of his last sermons, a few months only before his death. "After you have gained all you can," said he, "and saved all you can, wanting for nothing, spend not one pound, one shilling, or one penny, to gratify either the desire of the flesh, the desire of the eyes, or the pride of life, or for any other end than to please and glorify God. Having avoided this rock on the right hand, beware of that on the left. *Hoard nothing.** Lay up no treasure on earth; *Give all you can*, that is, all you have. I defy all the men upon earth, yea, all the angels in heaven, to find any other way of extracting the poison from riches. After having served you between 60 and 70 years, with dim eyes, shaking hands, and tottering feet, I give this advice, before I sink into the dust. I am pained for you that are rich in this world You who receive five hundred pounds a year, and spend only two hundred, do you give three hundred back to God? If not, you certainly rob God of that three hundred. You who receive two hundred and spend but one, do you give God the other hundred? If not, you rob him of just so much. 'Nay, may I not do what I will with my own?' Here lies the ground of your mistake. It is not your *own*. It cannot be, unless you are lord of heaven and earth. 'However, I must provide for my children.'—Certainly: but how? By making them rich? Then you will probably make them heathens, as some of you have done already. Secure them enough to live on; not in idleness and luxury, but by honest industry. And if you have not children, upon what scriptural or rational principle can you leave a groat behind you more than will bury you? Oh! leave nothing behind you! Send all you have before you into a better world! Lend it, lend it all unto the Lord, and it shall be paid you again. Haste, haste, my brethren, haste lest you be called away before you have settled what you have on this security. When this is done, you may boldly say, 'Now I have nothing to do but to die! Father, into thy hands I commend my spirit! Come, Lord Jesus, come quickly!'

*Upon this principle he began in his youth, and acted upon it throughout his long life. "This," said he, in a sermon, "was the practice of all the young men at Oxford who were called Methodists. For example: one of them had thirty pounds a year; he lived on twenty-eight, and gave away forty shillings. The next year, receiving sixty pounds, he still lived on twenty-eight, and gave away two and thirty. The third year he received ninety pounds, and gave away sixty-two. The fourth year he received an hundred and twenty pounds; still he lived as before, on twenty e ght, and gave to the poor ninety-two." It was of himself he spoke. It is affirmed, that in the course of his life, he gave away not less than 130,000 dolls.; and the assertion is probably well founded. All the profit of his literary labours, all that he received or could collect, (and it amounted, said Mr Nichols, to an immense sum, for he was his own printer and bookseller,) was devoted to charitable purposes."

IMPORTANCE OF SABBATH SCHOOLS.

It has been computed, that there are in the United States, 3,000,000 children: these, in the common course of things, are to be the future actors in the affairs of this nation. When they grow up, they will be expected to take their station n active life, as the guardians of the public revenue, and the faithful servants of their country in peace and in war, as honest tradesmen, generous advocates, humane physicians, zealous clergymen, and vigilant magistrates. But a large portion of these children are the offspring of poor, many of profligate, persons; and what is to prevent them from following in the steps of their vicious parents, and, instead of filling high and honorable stations in their country, becoming injurious to society, and ruinous to their families? The answer is obvious:—Let them be faithfully and diligently instructed in their duty, by instilling into their young and tender minds, the moral precepts and sentiments of the gospel. And where can the children of families, struggling with all the wretched attendants of poverty and want, receive the necessary instruction, but in those institutions thrown open by the benevolent for their reception? It is not very probable that such children will receive good instruction at home; and where else, but here, can they have the opportunity of receiving it? They will not go to church, unless they are led from the Sabbath school; but will spend the Lord's day in idleness and vice, roaming about the streets, or on the wharves, and plotting new schemes of wickedness and crime. If, then, these children are permitted in this manner to waste that precious time, which ought to be spent in the service of their Maker, will they not almost necessarily become destructive to the good order of society, and a disgrace to their friends? Such habits in early life are not often corrected in riper years, but grow with the growth, and strengthen with the strength, of those by whom they have been contracted; and in very many instances, no doubt, are the fruitful source of those crimes which bring ruin upon the perpetrators. How important, then, are institutions, which are intended, not only to keep them employed on that holy day, but which give them useful instruction, and assist them in becoming good citizens and good Christians! It is a fact, that those who have been instructed in Sabbath Schools, are, to say the least, less disposed to idleness and crime than those who have never had the privilege of attending them. It was stated before a committee of the English House of Commons, in 1815, by persons who had been much concerned in Sabbath schools, that they had never known one of their pupils become a common beggar; and Mr. Raikes, the founder of the Sabbath school system, stated, that, during 20 years, among 3000 persons who had been instructed in these institutions, he had heard, after strict inquiry and diligent search, of but one who had been committed to prison as a criminal. If such has been the fact in England, we ask the patriot, the philanthropist, and the political economist, if these institutions will not have a powerful influence upon the future interests of our country.

Ingraham's S. S. Report.

SABBATH SCHOOL FRUITS.

An examination of the Sabbath School at Vernon Centre, took place on the 14th May last, before a numerous audience. The present state of the school, compared with what it was eighteen months since, was flattering indeed to its friends; and the increased numbers since the examination, forebodes its future prosperity.

The number now belonging to this school, is one hundred and seventy. Of twenty-six teachers, (the whole number,) all, with the exception of two or three, give evidence of a saving change. Upwards of thirty of the scholars, have also, within a few months, manifested hopes of pardon, some of whom have united with the church.

Those who are now engaged in the school, are between the ages of four and thirty years; and all seem to be engaged as one in the good work of committing to memory the word of God, which is able to make them wise unto salvation.

S. School Visitant.

THE JEWS.

LETTER FROM REV. W. B. LEWIS.

The following is an extract of a letter from the Rev. W. B. Lewis, dated Killeely Glebe, Limerick, March 31, 1826.

"I am desirous to take this opportunity of forwarding to you a short communication, which I lately received from Rev Mr. Leeves, agent of the Bible Society, in a letter dated Constantinople, Feb. 10. He states that since I left that place, there has been a remarkable stir among the Jews, which in any other country or capital might perhaps be turned to account. It seems that a sort of secret society has been formed among upwards of two hundred individuals, some of them Jews of consequence, who are discontented with the trammels of superstition in which they are held by their rabbins, and wish to throw them off. Mr. Leeves understands that one of the things against which they declaim, is the absurd regulation of the Jews about food, which so effectually separates them from social intercourse with any other class of men. The rabbins, it appears, have taken great alarm, and are using all their influence to reclaim these malcontents, but they still remain refractory. Mr. L. has not been able positively to ascertain whether the New Testament has been the source of these new and liberal opinions, (nor had he yet been able to learn fully their nature,) but so much is certain, that the rabbins suspect it, and they have issued in consequence, (a few days previous to the date of Mr. L's letter,) new orders, and used new efforts to prevent the circulation and perusal of the New Testament. It is a promising circumstance, he adds, that fifty two copies of the Hebrew Bible, containing the Old and New Testaments, bound together, had been very lately sold at the Bible Society's Magazine. The chief rabbin sent a person to demand of a merchant who had purchased a co-

ply, that he should deliver it up to be burnt, but the merchant most positively refused, and sent back a message to his chief, desiring him to look rather to the new society which had started up amongst their nation, than to him. Since this affair, the rabbins have begun to throw discredit even upon the edition of the Hebrew Old Testament, printed by the Society, wishing naturally to draw their people from any communication with us. But the great fear, (as Mr. Leeves rightly mentions) in a country like Turkey, for the person who adopts these New Testaments, is, lest they should be tempted, from secular motives, to take refuge in Mahomedanism. I look upon events of this sort as loud calls to the Society to send forth its missionaries to these particular places; not merely for the purpose of fanning the flame, but of seizing such favorable opportunities for powerfully directing the minds of the malcontents to Him who has fulfilled the law and the prophets, even Jesus Christ, as "the way, the truth, and the life."

On account of a similar secret society existing in Smyrna, as well as for other reasons, you may recollect my having recommended that place as a missionary station; I would now recommend Constantinople, where there are 40,000 resident Jews. Indeed I intended mentioning also as stations, Salonica, and Adrianople, as well as other interesting places, on the way to Palestine, to be occupied by the Society, as soon as fit agents can be procured. Let us continue to pray the Lord of the harvest that this may soon be the case."

Mr. Lewis, having returned to Ireland, after his tour to Palestine, at the Anniversary of the London Society in Dublin, in the month of April, detailed to a very numerous auditory in the Rotunda, the particular circumstances attendant on his journey to the Holy Land, which greatly interested all present. It cannot be doubted but that the personal visit of the Society to those distant parts of the world in which the people of Israel are scattered, will be a powerful mean of awakening the attention of Jews to the important subject of Christianity; and of furnishing the Committee at home with that information, whereby they may be enabled to embrace every opportunity that may offer, for forwarding the great object which they have in view.—*Jewish Expositor.*

INTERESTING NARRATION.

Mr. Ellis related several anecdotes in reference to the Society and Sandwich islands, from which we select the following:—

"In the autumn of 1822, the queen of Tahiti, the widow of Pomare, visited Hauhine. Her attendants, who followed in her train from Tahiti, requiring, on one occasion a piece of timber, she directed them to cut down a bread fruit tree, growing in the garden of a poor man on the opposite side of the bay, near which her own residence stood. Her orders wore obeyed, and the tree carried away. Teuhe, the owner of the spot on which it stood, returning in the evening to his cottage, saw the spoiler had been there, the stump was bleeding, and the boughs lay strewed around, but the stately trunk was gone. Informed by his neighbours that the queen's men had cut it down, he repaired to the magistrate of the district, and lodged a complaint against her Majesty, the queen. The magistrate directed him to come to the place of public justice the following morning at sunrise, and substantiate his charge. He afterwards sent his servant to the queen, and invited her attendance at the same hour. The next morning, the missionary residing there, went down to witness the proceeding, and as the sun rose above the horizon, Ori, the magistrate, was seen, sitting in the open air, beneath the spreading branches of a venerable tree, on a finely woven mat; before him, sat the queen, attended by her train; beside her, stood the native peasant; and around them all, what may be termed, the police officers. Turning to Teuhe, the magistrate inquired for what purpose they had been convened. The poor man said, that in his garden, there grew a bread-fruit tree, whose shade was grateful to the inmates of his cottage, and whose fruit, with that of those which grew around, supported his family for five or seven months in every year; but that yesterday some one had cut it down, as he had been informed, by order of the queen He knew that they had laws; he thought that those laws protected the poor man's property, as well as that of kings and chiefs; and he wished to know whether it was right, that, without his knowledge or consent, the tree should have been cut down. The magistrate, turning to the queen, asked if she had ordered the tree to be cut down; she answered, yes; he then asked, if she did not know that they had *laws*; she answered, yes, but she did not know that they applied to her. The magistrate asked, if in those laws, (a copy of which I now hold in my hand) there were any exceptions in favour of chiefs or kings or queens; she answered, no, and despatched one of her attendants to her house, who soon returned with a bag of dollars, which she threw down before the poor man as a recompense for his loss;—Stop, said the justice, we have not done yet. The queen began to weep. Do you think it right that you should have cut down the tree without asking the owner's permission? continued the magistrate. It was not right, said the queen. Then turning to the poor man, he inquired, what remuneration do you require? Teuhe answered, if the queen is convinced that it was not right to take a little man's tree without his permission, I am sure she will not do so again; I am satisfied—I require no other recompense. His disinterestedness was applauded, the assembly dispersed; and afterwards, I think, the queen sent him privately, a present equal to the value of his tree."

N. Y. Rel. Chron.

THE GOOD WIFE.

The good wife is one, who, ever mindful of the solemn contract which she has entered into, is strictly and conscientiously virtuous, constant and faithful to her husband; chaste, pure, and unblemished in every thought, word and deed; she is humble and modest, from reason and conviction; submissive from choice, and obedient from inclination; what she acquires by love and tenderness, she preserves by prudence and discretion; she makes it her business to serve, and her pleasure to oblige her husband; as conscious that every thing which promotes his happiness must in the end, contribute to her own; her tenderness relieves his cares, her affection softens his distress, her good humor and complacency lessen and subdue his afflictions; she openeth her mouth, as Solomon says, "with wisdom, and in her tongue is the law of kindness; she looketh well to the ways of her household, and eateth not the bread of idleness: her children rise up and call her blessed; her husband, also, and he praiseth her."—Lastly, as a good and pious Christian, she looks up with an eye of gratitude to the great Dispenser and disposer of all things, to the husband of the widow, and father of the fatherless, entreating his divine favor and assistance in this and every other moral and religious duty; well satisfied that if she duly and punctually discharge her several offices and relations in this life, she shall be blessed and rewarded for it in another.

MINISTERS.

"With the increased experience of a long life, and varied observation, I have become more and more convinced, that the more nearly a preacher approaches to simplicity in his sermons, the more nearly does he approximate to that standard of excellence held out to us in the Holy Scriptures. It is very evident, that religion, in all its views, and in all its bearings, embraces elements of thought, capable of engaging the most powerful energies of the most gigantic mind and extensive imagination. But it ought never to be forgotten, that the world does not wholly consist of philosophers or poets, and that, on the contrary, the great majority are humble, sober-minded followers of the cross, who have an equally important interest at stake in the discussion of this most important of all subjects. It is to them chiefly that the preacher ought to address himself, and in doing so, he ought to choose the simplest method and the plainest language. It is unquestionable, too, that in this way he will reach the bosom of the learned in a much more effectual manner than by imitating them in ther scholastic and metaphysical disquisitions."

YOUTH.

Never did the inspired king of Israel deliver a sentence more full of the wisdom of Heaven, than when he told the young man, to "Remember his Creator in the days of his youth." We find this admonition in the concluding chapter of the works of Solomon. He seems to have reserved it as a maxim of the utmost importance, and selects it as a final effort to persuade the tender minds of the young. It may justly be regarded as his dying advice, his last legacy to the rising generation. To him who is in the sweet morning of life, it is more precious than rubies. If he would be happy here or hereafter, if he would grow in grace as he grows in stature, and find favor both of God and man, let him handle the words of this wise king; let him bind them about his neck; and write them on the tablet of his heart.

"The virgin innocence of the mind," says a fine writer, "is a sacrifice, more acceptable to the Almighty, that if we should come before him with the cattle upon a thousand hills, and with ten thousand rivers of oil." Yes, my young friends! it must be so; and let it animate your noblest exertions. Most assuredly, if on this lower world of weakness and imperfection, there be one object worthy of the joy of angels, and on which the Deity himself looks down with a smile of complacency, it must be that of a young man resisting the urgent solicitations of passion, and flying from the charms of the syren pleasure; struggling to preserve the narrow path of rectitude; yielding to religion, a heart unseduced by the world, and glowing with all the generous feelings of truth and honor; and presenting both his soul and body, a lovely and blameless offering at the altar of his God.

POETRY.

For the Western Luminary.

WHAT IS MAN?—PSALM viii. 4.

And what is man? He's but a mountain mist;
He's but a summer torrent hastening on;
He's but a passing sound that's heard; see! list!!
The mist the torrent and the sound are gone.

And where's he gone? Gone to his last long home;
Joined the pale nations of departed dead,
He lies enshrouded in that awful gloom
That gathers round the pilgrim's last lone bed.

But that's his body; whither flew his soul,
That "better part," the *partner* of his clay!
Tis gone, to find in heaven its bless abode,
Or sunk beyond one single cheering ray.

But shall these partners never more unite?
Forever separate must they now remain?
Ah no! there comes a day, with glory bright
To some, to others fraught with ceaseless pain;

A day when Gabriel, with one foot on land,
The other planted in the raging sea,
Shall bid all nature stop, the planets stand,
Then swear that they or time no more shall be.

Then shall this body leave its bed of dust,
And upwards mounting join its mate once more;
Together dwell, forever with the just,
Or sunk with demons, its just fate deplore. J. H.

V————, Ky. Sept. 5, 1826.

For the Western Luminary.

ON THE DEATH OF A CHILD.

Cease, fond mother, cease to weep!
See how calm's thy infant's sleep:
Her spirit, gone to worlds above,
Is blest beyond a mother's love.

Sleep sweet babe, thy pains are o'er,
Landed on fair Canaan's shore;
Fond mother, cease, O cease to mourn,
Thou couldst not wish her to return.

O prepare to meet above
Them who had thy early love,
To part no more, but songs of praise
To sing and shout through endless days,
Where Jesus' love to man shall be
Thy theme through all eternity.

ELIZA.

RELIGIOUS EDUCATION OF CHILDREN.

The religious education of children ought to be commenced in very early life.—The infant mind opens faster than we are aware. This is the true reason why very young children are almost always thought to be particularly promising. Their intellect outruns in its progress our utmost expectations. In this tender age, the mind lays hold of every thing it is taught. Its understanding and its recollection are then unoccupied, and the affections are remarkably tender, susceptible, and vigorous; and from this cause is derived the remarkable fact so commonly observed, that the earliest impressions influence the character and the life beyond all others, and remain strong and vivid when almost all others are obliterated for ever. The younger the child in many cases, the more favorable the opportunity for usefulness which is presented to the teacher.

In the religious instruction of children, the only disposition cherished and displayed, should be that of tender affection.—The spirit of the religion of Jesus is love—and the temper which is enjoined in the whole system of Christianity is love. The conduct, then, of the teacher who attempts the tuition of children in severity and harshness, contradicts the plainest and most palpable declarations of the Bible he explains. The exhortations of an unkind teacher are always hated, while an affectionate instructer is viewed by his pupil as his beloved friend. By a teacher of this character, more good can often be done in a day, than by an austere one in a life. Children are to be drawn with the cords of love, and the bands of a man. Truth, especially religious truth, to children, should always be exhibited with engaging attraction and allurement.—They should be clearly convinced that the religion of Christ, so far from being a system of terror and gloom, is identified with the happiness of time as well as the destinies of eternity. While the exhibition of religion ought always to correspond with the solemnity of its intrinsic character and of its final consummation in the invisible world, it ought at the same time, to be explained to children more especially, in its cheerful serenity and loveliness, the source of the purest peace, of the most solid consolation, of the most refined joy.—Thus while its solemnity will awe, its endearments will inspire hope and engage affection.

From the Pittsburgh Recorder.

THE WESTERN PREACHER.

Our readers have seen, that we have issued proposals for publishing by subscription a periodical work of this title. The design, as far as we have been able to learn, is approved by those who regard the religious improvement and spiritual interests of the people in the western country. In the Eastern States, many Sermons are published and circulated annually; and the reason why so few have been published in the West is not the want of talents in the clergy; many of whom, it is believed, are not inferior to their brethren in the East, whose sermons have appeared in print. But the people of the West, apparently satisfied with imported Sermons, many of which are certainly very valuable, have seldom requested copies of the best Sermons of their clergy, for publication; and the latter, through modesty, have forborne to give publicly to the production of their own pens. Hence, the improvement in religious knowledge and correction of dangerous errors and ruinous vices prevalent among ourselves, by the circulation of original Discourses particularly adapted to the circumstances and moral condition of the western people, is prevented; and we prolong our existence in a kind of servile dependence on other regions and countries for almost all the light of truth that is disseminated through the medium of the press. It is believed, that this state of things cannot long exist. The population of the western country is rapidly increasing; literary institutions are springing into existence and rising to respectability; internal improvements are advancing with astonishing expedition, and promise large accessions to the wealth and and resources of the community. And ought not religious and moral improvements to accompany those now mentioned, and advance with equal rapidity? This is surely a great desideratum, important in the highest degree to the best interests of our country and the everlasting wellbeing of its inhabitants. We may ask, with the deepest solicitude, what is to become of the western country if this desirable object cannot be attained? Yet in vain do we look for its accomplishment without the diligent use of means appropriate to the end. Ministers and private Christians must be at their posts. The institutions of religion must be actively supported. Theological seminaries must be established and endowed.—Destitute churches must be supplied with the faithful ministrations of the Gospel; and new churches must be organized in a thousand destitute districts. Religious intelligence must be more extensively disseminated, or comparatively few will feel much interest in the great concerns of the church of God. And the knowledge of evangelical truth and duty to God and man must be widely diffused, through the medium of the press, multiplying copies of the Scriptures, religious tracts, and other publications. In the work of diffusing this infinitely important kind of knowledge, the *Western Preacher* is intended to be an auxilliary.

Postmasters, Ministers of the Gospel, and the Friends of Truth and Religion in general, are respectfully requested to use their efforts and their influence to obtain subscribers for the Western Preacher. Subscription papers have been issued and will be distributed as widely as possible by private conveyance. But if any persons friendly to our object, should not soon receive subscription papers, they are requested to use the terms of the proposed publication, as given in our advertisement; forwarding to us the names of subscribers as soon as it shall be convenient.

PROPOSALS

For publishing by subscription, in Pittsburgh, Penn. a Periodical Work to be entitled

THE WESTERN PREACHER:

CONTAINING A SERIES OF

ORIGINAL SERMONS,

By some of the most distinguished Ministers of the Gospel now living in the Western Country.

It is expected, that the Sermons will be chiefly furnished by Preachers of the Presbyterian, Reformed Presbyterian, Associate, and Asociate Reformed, Denominations; and more especially those of the first mentioned: that the Sermons will treat on Christian Doctrine, Experience, and Practice; elucidating evangelical truth; explaining the nature of genuine religion and distinguishing it from false; and inculcating that holy obedience to the will of God which the Gospel requires. It is hoped and believed that the work will be found worthy of liberal patronage. JOHN ANDREWS.

CONDITIONS.

The Work will be printed on fine medium paper, and on new type. It will be issued in monthly numbers of sixteen octavo pages each; folded, stitched, covered and trimmed; making in the year a volume of 192 pages. Each number will contain either one long Sermon, or two short ones, as shall be found convenient.

The price to subscribers, exclusive of postage, will be One Dollar and Fifty Cents per annum; for which One Dollar will be taken, if paid in advance or within three months from the publication of the first number. As advance payments will be important to the publisher, he will strictly adhere to these terms.

Every seventh copy will be allowed to agents, who procure subscribers, and forward to the publisher the amount of their subscriptions.

All letters and communications addressed to the editor must be post paid.

Gentlemen who may receive subscription papers, are requested to forward, before the first of November next the names of subscribers procured by them respectively

Pittsburgh, August 29, 1826.

☞ Subscriptions will be received at the office of the Western Luminary.

TERMS OF THE

WESTERN LUMINARY.

THE WESTERN LUMINARY is published every Wednesday, at TWO DOLLARS per annum, in specie, if paid within the first six months—TWO DOLLARS AND FIFTY CENTS, if paid within the last six months—or THREE DOLLARS, if not paid within the year. Persons procuring subscribers, and becoming responsible for them, will be allowed ten per cent on all monies collected, together with one copy gratis to those who procure ten subscribers.

All subscribers who do not give orders to discontinue their papers, before the expiration of the year, considered engaged for the next year. No subscriber at liberty to discontinue until all arrearages are paid.

⁂ All Letters and communications must be post paid.